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THE ל'פנח SHEKEL

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The Most Desirable Coin of Judaea



Published by the AMERICAN ISRAEL NUMISMATIC ASSOCIATION



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AMERICAN ISRAEL NUMISMATIC ASSOCIATION

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STATEMENT OF PURPOSE OF A.I.N.A.

The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of the numismatic aspects of Israel's coinage, past and present. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meetings and other activities which will bring news, history, technical, social and related backgrounds to the study of numismatics. Membership is open to all men of goodwill and to clubs who share the common goals of the Association. Membership on the Board of Directors is by vote of the membership and candidates for the Board are limited to the individuals whose primary vocation is not numismatic-related business.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour to Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$8.00 per year; life memberships are offered to all at \$125.00 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

The Editor's Drawer

This issue of the SHEKEL is being edited on a trial basis by Edward Schuman of Miami. It is also being printed in Florida, the first time A.I.N.A. has left New York for printing, and solely for economic reasons. Because of the close contact necessary between printer and editor, this task came to me.

I have been a coin collector over 40 years, and a serious collector of those unusual off beat Judaica numismatic items for the past 20 years. I also have an understanding of what should and what should not be published in the SHEKEL.

The Shekel cannot be all Israel Commemoratives, cannot be all ancient Judaica, cannot be all paper money, tokens, medals, or exonomia. Its purpose is to provide members of A.I.N.A. with a healthy mix of all subjects.

I would like to start an "Information Please" page, where those who possess unlisted or unknown Judaica numismatic items could have photos published. Somewhere among AINA members throughout the world, somebody just may have the answer. See you next issue — E.S.

EDWARD SCHUMAN, *Editor*
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THE PRESIDENT'S MESSAGE



MORRIS BRAM

As this issue will be received in the closing days of 1977, I would like to take the opportunity to wish you all a very Healthy and Happy New Year.

I am pleased to announce the creation of a new class of membership in A.I.N.A. Starting with the year 1978, A.I.N.A. will offer Associate membership. The idea for this originated on the West Coast, with Cliff Roth, who approached me at the Holy Land Show in Los Angeles last May with the suggestion. A.I.N.A. club membership, is often a family affair in many parts of the country, with husbands, wives and children taking part in the meetings. While we have many dual memberships in one family, it often is not financially possible to do this.

An Associate membership can only be granted when one member of the household is either a regular or life member of the organization. It has been decided to set the membership fee at \$3.00 for Associate members. Now this is what you get for the fee:

#1. You are a part of our organization. You belong to A.I.N.A. True, you do not have a voting right which accompanies full membership, and you will not receive a copy of the Shekel, but a copy has already been received in your household through the regular or life member.

#2. You are entitled, as an associate member, to order from A.I.N.A. one each of any coin, or medal, no matter how limited the issue, and know that if your order is received on time, that A.I.N.A. will deliver this item to you. Many items are offered on a one to member base. This will enable you to order more than one.

#3. A.I.N.A. needs you. In these times of spiraling inflation, where just

the printing expense of the Shekel now exceeds the total membership dues, the revenues generated by the Associate Membership can contribute greatly to help us maintain the fine quality publication you receive.

So husbands, join up your wives, and wives join up your husbands and bring in the kids. Let's make A.I.N.A. a family affair.

I must write a few words to you about our annual A.I.N.A. tour to Israel. By the time you read this message, our tour will pretty well be filled up. I urgently request any who are planning to accompany us to Israel March 16th - 30th to contact us immediately. The fact that we have so many people returning to Israel, who have made the tour before, is the very best booster we have. I am also proud to tell you that the Israel Numismatic Society of Greater Miami will have from 24 to 30 members attending the tour, with half of them repeaters. How about that!

And finally, I would like you and and you and you to become involved in the Shekel. Those who have the ability to put together a numismatic story, take the time to write it up, and send it in. Club bulletin editors, if you want to see your club in print, send in the newsworthy stories of happenings in your club. And for those who possess an unusual unlisted Judaica numismatic item, an item which nobody can explain, we'd like a sharp black and white photo and perhaps one of our experts will have the answer. We are always open for suggestions on how to improve our publication.

Sixty-five years ago the Reverend Edgar Rogers wrote "*A Handy Guide to Jewish Coins*". This was published by the firm of Spink and Sons in London. A reprint of this fine book is available from A.I.N.A. at \$13.50. In his preface the Reverend writes: "To the Right Honourable the Lord Mersey with Gratitude, because he first taught me that there are things in life besides bread and butter which are worth a man's study" Shalom shalom.

Morris Bram

THE METALLIC VALUE OF THE GOLD COINS OF ISRAEL

by EDWARD SCHUMAN

With the highly inflationary conditions that have prevailed in the entire world in recent years, it can be noted that more and more people are placing a portion of their earnings and savings into the precious metal GOLD. There are several ways to purchase gold, in either ingots, bars, or coin forms . . . the latter being most popular with the lay public as well as the coin collecting people.

The collector or numismatic value of gold coins are determined by several factors. If the item is of fine quality workmanship, how strong the market is in the way of demand, the item must be available, the condition and mintage figures. All play an important part in the determination of its value. The final fact to be used in determining the value of a gold coin is its gold content. Just how much of this precious metal does the item contain.

Many countries today are minting gold coins that are selling for just a fraction over the gold content. These can be classified as bullion gold coins. These are unlimited mintages. Limited mintage gold coins always sell far above their metallic content.

It is a simple matter to find out the exact price at which gold is being traded worldwide. Most newspapers list these figures daily in the financial section.

The following chart lists all Israel Gold Coins. It gives you the face value of the coin in Israel Currency, the date issued, the mintage figures, and the official list price when issued. While it lists the gold content value using five basic prices as an approximation, the exact metallic content can be obtained by multiplying the current gold selling price by the gold troy ounce figure for any coin.

IL Face Value	Date	Description	Gold T. Ozs.	(US \$ value with gold T. Oz at \$120	\$140	\$160	\$180	\$200	Issue Price	Final Mintage
IL 20	1960	Herzl	.2354	\$ 28	\$ 33	\$ 38	\$ 42	\$ 47	\$ 20.00	10,075
IL 50	1962	Weizmann	.3932	47	55	63	71	79	60.00	5,941
IL 100	1962	Weizmann	.7363	88	103	118	133	147	120.00	5,940
IL 50	1964	Bank	.3932	47	55	63	71	79	50.00	5,201
IL 100	1967	Victory	.7363	88	103	118	133	147	100.00	8,020
IL 100	1968	Jerusalem	.6430	77	90	103	116	129	100.00	12,012
IL 100	1969	Shalom	.6430	77	90	103	116	129	100.00	12,009
IL 100	1971	Let My People Go	.6366	76	89	102	115	127	100.00	9,502
IL 50	1973	25th Anniversary	.2025	24	28	32	36	40	55.00	27,800
IL 100	1973	25th Anniversary	.3906	47	55	62	70	78	110.00	27,550
IL 200	1973	25th Anniversary	.7813	94	109	125	141	156	220.00	18,000
IL 500	1974	Ben-Gurion	.8102	97	113	130	146	162	500.00	47,625
IL 500	1975	Bonds	.5787	69	81	93	104	116	410.00	31,175
1970	Complete Set (13)		7.1803	862	1005	1149	1292	1436		

GOLD DIAMOND MEDAL VARIETY FOUND

by J. J. VAN GROVER

A major variety of the Government of Israel's gold "Diamond" Medal has been found. The gold edition of the medal was issued by the Ministry of Commerce and Industry in 1975 to pay tribute to Israel's largest export industry which has become the world's foremost producer/exporter of polished gem diamonds.

The 22-karat gold medal which is numbered along its edge, has the Diamond Exchange Building in Ramat Gan, Israel, against a geometrical background design of a diamond pictured on its obverse with the words

in Hebrew and in English on the lower rim. The surface of this medal is uninterrupted by a border or second perimeter with the exception of the raised outside rim. On the latter medals (after approximately number one thousand two hundred) there is a recessed 'ring'. This border or second perimeter extends from an estimated three millimeters from the edge to one millimeter from the edge and has the same words inscribed, yet they are within this recessed ring.

It is assumed that the original die was used for the first one thousand



"Diamonds - Israel's sparkling export" inscribed on the right rim in Hebrew and in English on the left rim. The dates "1975 - 5735" also appear here, but it is the reverse of this 35 millimeter, 29 gram medal where the die variety exists.

The reverse has a seven branched candlestick fitting into the wheels of world industry representing Israel's imports and exports. On approximately the first one thousand two hundred "Diamond" Medals (in gold) there appears the words "Ministry of Commerce and Industry" on the upper rim

two hundred serial numbered medals and then that die broke or for some reason a new die was used but it was not used for the remainder of the medals minted. Approximately only eight hundred pieces were made with the type II (or 'ringed') die because on those medals numbering two thousand two hundred and higher, we see type I (or the 'unringed') medal appearing again. (If this is the case) then the 'ringed' type II medal has a very small mintage and will be a scarce major variety in a state gold medal!

The Debt Certificate Of The Big Synagogue

by SCHMUEL MATALON — Tel Aviv, Israel

In one of his most interesting articles, the late Maurice Gould dwelled upon the word "EXONUMIA". This word was invented by Russell Rulau, who coined it to apply to the collecting of such items as tokens, medals, off beat material, odd and curious and in general to all phases of numismatic collecting outside of the regular standard coins, paper money etc.

This form of collecting he said, can hit one at any time. And indeed there are those numismatists that only collect these unusual items.

One field that borders with numismatics, and can therefore be safely included in Exonumia is that of the collection of bank stock certificates, bonds, certificates of deposit, cheques, debt certificates and receipts. These interesting items, as far as Israel is concerned belong to the earlier periods under the Turkish and British rule.

One such item is the Debt Certificate of the Big Synagogue in Tel-Aviv. In this city today, there are approximately 700 synagogues. The most famous of all is the Big Synagogue on Allenby Street, known simply by the name "The Big Synagogue".

In the year 1937, the finance committee for the Big Synagogue was faced with a critical situation. The many debts accumulated during the previous years were a burden for which they had to pay a very high rate of interest. These debts were connected with the building of the synagogue, and the furnishing of same. Additional funds were necessary for the maintainance and for some improvements which had to be done.

The committee decided to raise an "inside" loan among the worshippers and friends to alleviate the financial crisis. The loan unit was fixed at 5

Palestinian pounds. The lender was entitled to a debt certificate redeemable during the following 10 years.

The text is as follows: all in Hebrew:

*The Big Synagogue in Tel-Aviv
Debt Certificate No. To
the amount of 5 Palestinian Pounds.
This is in Proof to Mr.
that the Big Synagogue in Tel-Aviv
has received from him a loan of 5
Palestinian Pounds without interest,
and is hereby obliged to pay him or
to his order against this certificate the
above amount in the course of 10
years as from date hereunder.*

Tel-Aviv 29 Tamuz 1939

Signed: Committee of the
Big Synagogue in Tel-Aviv
Chairman, Treasurer, Secretary

It bears the seal of the Synagogue. The Color of the certificate is in Blue Ink. The size is 17.5 CMS BY 20 CMS. How many exist today?



The Most Desirable Coin of Judaea

by MEL WACKS, N.L.G.



The most popular coin of ancient Judaea is undoubtedly the silver Shekel of the First Revolt. The honor of being the rarest ancient Judaeian coin is shared by the two unique types of silver Quarter Shekels of the First Revolt. But the most desirable, I suspect, is the small bronze coin struck by Antigonus Mattathias, the last of the Maccabean rulers, with a seven branched menorah on one side and a somewhat puzzling object on the other.



The seven menorah lamps are thought to represent the "seven stars (planets) that roam the world" according to Midrash Tadshe, ch. 11, Nu. Rabbah 15:5. The original gold menorah, described in great detail in the Bible (Exodus 25:31-40, 37:17-24) stood in the Sanctuary of the Jerusalem Temple, near to the Holy of Holies. It was the prize spoil in the victory procession through the streets of Rome following the fall of the Temple in 70 C.E. It was also depicted on Titus' Arch — and this portrayal was copied by the Modern State of Israel as its emblem.

The details of the menorah — the knobs, flowers and cups are not shown on the coin of Antigonus. This is due perhaps "to the small size of the de-

sign on the coins" says Romanoff (Jewish Symbols on Ancient Jewish Coins, 1944). Professor Louis Ginzberg holds that the knobs, flowers and cups are perhaps omitted in accordance with the Halaka (Jewish law) not to reproduce exactly the furniture of the Temple. In any case, the Temple Menorah never again was portrayed on an ancient Judaeian coin, not even on Bar Kochba's Second Revolt issues which showed the exterior of the Holy of Holies and some of the other articles used in the Temple services — trumpets, amphora and lyre. The seven branched palm tree most likely represents the menorah, which in turn represented the seven known planets, on the later coins of Judaea — struck during the First and Second Revolts, and even on the Roman Judaea Capta coins.

The inscription surrounding the menorah on Antigonus' historic coin is fragmentary; it reads "King Antigonus" in Greek.

And now let us discuss the questionable design on the other side.

Madden (Coins of the Jews, 1903) calls this object "four trees planted parallel, or bunches of flowers and fruit." He compares this type to the top of the corucopiae on the coins of Herod Archelaus which evidently were intended to represent "flowers and fruit".

Hill (British Museum Catalog, Palestine, 1914) "cops out" on this sym-

bol, calling it an object represented by a horizontal line from which rise four verticals, swelling in the middle and tapering to their tops."

Romanoff indicates that this "can be considered to represent either the four corners or horns of the golden altar or the four crowns (thorns) of the Table of the Shew bread both of which were, like the Menorah itself, found in the Sanctuary. This emblem may as well suggest the earth. As the Menorah symbolized the heavenly bodies, the obverse may refer to the earth believed then to be flat and supported by pillars (b. Hag. 12b)."

Interestingly, Madden had rejected part of the aforementioned theory forty years before it was expressed by Romanoff, writing "M. de Saulcy has, however, been misled in considering the 'four trees' of 'fruit' upon this coin to be the 'table of shew-bread.'" Reifenberg (1940) states that "the vessel represented on the obverse . . . is explained by de Salucy as the table of shew-bread, a description which can only be accepted with reserve.

Meshorer (1967) continues to call this mysterious object a "showbread table" although he never expands upon this attribution. He does however give some likely insight into the production of this tiny bronze enigma writing that it was a "proclamation" to the inhabitants of Jerusalem to make every possible sacrifice in defense of the Temple (against the seige of Herod in 37 B.C.E.) to prevent its falling into the hands of "strangers" (e.g. the Romans and Herod). The coin was small, Meshorer goes on, to economize on copper which was much needed during the seige.

But what was the table of showbread (or shewbread)? According to

the Encyclopedia of the Jewish Religion, "In accordance with biblical precept (Exod. 25:30, Lev. 24:1-9), twelve loaves of fine flour (representing the twelve tribes), arranged in two rows, were placed each sabbath on the golden table in the sanctuary (and later in the Temple). They remained there until the following Sabbath, when they were replaced by twelve fresh loaves. The old loaves were then divided among the outgoing and incoming watches of priests for their consumption. Showbread may have been so-called because it was baked in a mold with two open sides.

Meshorer turns the "showbread table" upside down so that it has a flat "top" and four "legs" rather than the older view of four "trees". Looking at the design in this manner it bears a close resemblance (though greatly simplified) to the facade of the Temple of Jerusalem's Holy of Holies as



depicted on the large silver Sela ("Tetradrachm") of Bar Kochba (132-135 C.E.). The four "legs" could represent the four columns shown on Bar Kochba's coins.

Careful examination of the coin pictured as Meshorer No. 36 reveals arches between the "legs" or columns as would be expected in the architectural rendering. Those small bulges on the "legs" could be a simplified representation of the widened bases of the columns.

Could there be anything more natural on this "proclamation" coin than the Temple around which Antigonus

attempted to rally his besieged populace?

Regretfully I have never personally seen an example of this very rare coin. However, careful examination of the photographs in Meshorer (No. 36) and especially Reifenberg (No. 24) appear to reveal two vertical dots in between the central vertical "legs". If indeed these dots can be verified on one of these coins it probably would be conclusive evidence that

the device represents the Temple, for there are similar dots (albeit horizontal) indicating the carrying loops on the Ark of the Covenant on the silver Sela's of Bar Kochba.

Thus the most desirable ancient Jewish coin may be even more important than previously thought — containing the first representation of the Holy of Holies, in addition to the unique portrayal of the Temple menorah.

Information Please . . .

A new feature available to AINA members who have items which they desire information on. By publishing a photo, perhaps one of our many readers can supply the answer.



Does anyone have any information in regards to Bearer Bonds issued by the Government of Palestine in 1945. There were three issues of these bonds. Interest was payable at the rate of 100 Mills per year on a 10 Palestine Pound Bond. They are found in various conditions with either one or two or none of the coupons detached. Were they redeemed?

Anglo Palestine Co. Ltd.

Deposit Certificate

by EDWARD SCHUMAN

In 1902, the Anglo Palestine Co. Ltd. was incorporated as a publicly owned banking facility. The name was later changed to Anglo Palestine Bank Ltd., and again after the State of Israel came into being, became the national bank of this new country. Shortly afterwards the name was once again changed to Bank Leumi. It recently celebrated its 75th anniversary.

In 1925, the legal currency in Palestine consisted of coins and currency of the neighboring British protectorate of Egypt. The Palestine Currency Board did not come into existence till 1927. In the neighboring country then called Syria-Grand Liban, under French rule, the Anglo

Palestine Co. Ltd. maintained a branch office in the city of Beirut.

On December 20th 1925, a Mrs. Jemile B. Sasson paid into the Anglo Palestine Co., Ltd. of Beirut the sum of twenty thousand Turkish Gold Piastres, as a deposit which would be payable one year later, paying the interest at the rate of 4% per annum . . . Fifty years ago, the Anglo Palestine Co., Ltd. was a trusted name in banking, not only in Palestine, but throughout the entire middle east.

The reverse of the certificate bears the stamp of the bank and Mrs. Sasson's signature across the revenue stamp showing that the certificate was redeemed on the 27th of December 1926.

חברת אנגלו-פלסטינה בע"מ
THE ANGLO-PALESTINE COMPANY LIMITED
شركة الانجليز فلسطين (المصرفية)

DEPOSIT CERTIFICATE.

No. 455 1925

This is to certify that Mrs. Jemile B. Sasson

paid into The Anglo-Palestine Company Limited the sum of Twenty thousand Turkish Gold Piastres

as a Deposit which will be repayable on December 20th 1926

against return of this Certificate duly receipted, and will bear interest at the rate of 4% per cent per annum.

If at expiration this Deposit will be neither claimed nor renewed, interest will be paid on it at the ordinary rate paid on Current Accounts.

The present Deposit Certificate is not negotiable.

Breast December 20th 1925

THE ANGLO-PALESTINE COMPANY LIMITED

Vertical text on left: **THE ANGLO-PALESTINE COMPANY LIMITED**

KOFER HAYISHUV

by SIDNEY L. OLSON

It was in 1936 that the Grand Mufti of Jerusalem, Muhammad Said Haj Amin Husseini came into full power as a religious leader of the Palestine-Moslem Arabs. He was a past master in assassination and an instigator of riot and violence. He was appointed to this august position by the British.

At about this time the movement for a Jewish National Home in Palestine had become quite meaningful with just under a half-million people in the Jewish community. As the influx of the Jewish population created jobs, the population of Arabs swelled to about one million since there was a terrific demand for labor.

It was in 1936 that the Mufti and the people around him saw the development of new roads, forests, groves, and farms as a danger and a threat to the Arabs and their traditional leadership.

It was also at that time that he had become influenced to a great extent by the German Nazi propaganda and also by the Italian Facist Dictator Benito Mussolini. The Mufti decided that 1936 was the year to drive both the British and the Jews from Palestine.

At this time, The British discovered the cost of maintaining order in Palestine was a very expensive item. This possession required more troops and armed forces for the size of the territory than any place in the empire.



Sidney L. Olson

Sir John Bagot Glubb helped develop the Glubb Pasha of the Arab Legion. This legion created a degree of fanaticism between the Arabs and the Jews that had not been seen since the Roman revolt.

The Jewish community, unlike the Arabs, were a very closely knit community capable of mobilization and substantial self-sacrifice in a moment of need.

The Jewish Agency was the body recognized by the British authorities as the official representative of the Jewish community, while the National Council was a kind of 'shadow government' with quasi official status.

The Jewish Defense Organization, the Haganah, was led by Saoul Avigur and the General Secretary David Remez of the Monolithic Institute Labor Organization was also deep in the plans to counter the Arab threat.

These organizations collaborated to create a 5-man volunteer body called in Hebrew "Kofer Hayishuv" (Redemption of the Country) to supervise an elaborate but purely voluntary, far-reaching internal community, self-taxing system.



This is a tax receipt in the value of two mils. It was levied on the room rentals at hotels.

Money was needed in large amounts and at once for training part-time Haganah soldiers and to operate a basic armed force. The Kofer Hayishuv had decided to institute a voluntary tax on all monies and transactions by the Jewish population to finance this military operation. It should be noted that this was the first Jewish tax levied since the time of King Solomon.

Although the only official monies permitted as legal tender were those issued by the Palestine Currency Control Board, they elected to look the

other way while the issues incumbent with the Kofer Hayishuv were developed.

The tax was levied on all types of staples from margarine to gasoline. It included travel by trains, hotels, meals and restaurants, and almost every form of an expenditure. However, the smallest coin available in Palestine at that time was a 1 mil. Oftentimes the tax was $\frac{1}{2}$ mil. This required the coinage of the brass $\frac{1}{2}$ mil Kofer Hayishuv coin. It is believed that slightly over a half-million of these coins were minted and eventually fell into circulation as official coin of the realm. Even after the State of Israel was proclaimed, these coins continued to be used at face value.

The Haganah supervised the striking of these coins at the Pliz Metal Works in Holon, which is a suburb of Tel-Aviv. The inception of the Kofer Hayishuv tax was in 1938 and it was in 1938 that the brass $\frac{1}{2}$ mil Haganah tokens were struck. It should be mentioned again that the British authorities elected to ignore the Kofer Hayishuv tokens, although they were absolutely illegal.



HAGANA DEFENSE TOKEN

Metal: Brass; Size: 18mm

OBV: The Hebrew legend around the rim, " $\frac{1}{2}$ TUV KOFER HAYESHUV"; in the center of the symbol of the organization.

REV: The incuse impression of the obverse with the shield in higher relief.

These tokens fell into such daily use that even the Arabs bought and sold them as part of a regular, accredited coinage.

One other item that should be mentioned is the wedding band of the Kofer Hayishuv. The committee issued a call for gold in jewelry, coin or bars. Wedding rings were the only gold many pioneer families possessed, but many were to step forward and sacrifice this especially personal gold.



Issued to donors of gold wedding rings were the nickel-brass "Kofer-Hayishuv" rings, now a treasured collector's item or family heirloom.

Each donor received his replacement band bearing the simplest inscription in raised letters: "Kofer Hayishuv" Redemption of the Country. Surely no inscription could be more fitting.

There were tax receipts used for all types of travel, the purchase of petrol, for bank transactions, newspaper and flower purchases as well as for the purchase of products that were made in Palestine. Eating in restaurants, licensing of radios, planting of trees all were taxable items.

There was even a special metal badge to be worn which signified that a person had already paid all of his just taxes.

As one views the Kofer Hayishuv tax script and other forms of recognition, it is amazing how deeply the tax cut into the economy of the Jewish



These are basically the wrappers used for products such as butter or margarine, both domestic as well as imported. Note that on these wrappers, the tax value is pre-imprinted and as such, were included in the selling price.

community from 1938 on until the State of Israel. Of particular interest to the writer are the butter and margarine wrappers that have the tax pre-printed. The Arabs, at the time, did not use much butter or margarine, but used mainly olive oil. However, when they patronized a Jewish store and did buy these products, they didn't bother to object to the tax that was levied on the purchase of the butter or margarine. This was also true of almost every other form under which the tax was collected at Jewish establishments.



These are for taxes levied in the purchase of imported fruits and vegetables. The values are for one seventh and one fifth mil.

KINGS OF ISRAEL MEDALS

by HARRY FLOWER



David King of Israel.



Solomon King of Israel.

For the various anniversaries of the State of Israel, countries other than Israel have issued medals to commemorate these events. A very interesting issue that this collector has is the 4-gold medal set that was struck by the State Mint at Utrecht, Netherlands.

These beautiful medals were issued by The Netherlands Mint in 1962 in honor of the 15th Anniversary of the State of Israel. Quoting from the official brochure "In the 15th year of the existence of the State of Israel gold coins were struck by the official Mint in Holland, symbolising the links with the history of ancient Israel. The memory of the great kings David and Solomon served the artist for a subject."

There were two sizes struck for each of the famous ancient Jewish Kings. A 22.5 mm. weighing 6 grams with an issue price of \$11.80; and the larger size 29 mm. weighing 12 grams with the issue price of \$23.60.

The obverse of the medals feature

the crowned head of the King to the right. Curved around the bottom and sides in English "5722 DAVID KING OF ISRAEL 1962" and the same above in Hebrew. The second medal is similar with a different portrait and with the legend "5722 SOLOMON KING OF ISRAEL 1962".

The reverse of the two larger medals are identical. In the center is a seven branched Menorah, just above in two lines "100 SHEKEL", and just below the word "Israel" in Hebrew. In the positions of the numbers of the dial of a clock, are twelve small circles in which are the symbols of the Ancient Twelve Tribes of Israel. The smaller medals are similar except that just above the Menora is "50 SHEKEL".

Strictly speaking, these pieces may be considered "fantasy coins". Although they were called "coins" by the producers and were given denominations, we know that only governments may produce coins. Nevertheless, they are beautiful, aesthetically pleasing, and should take their place in a Judaic Numismatic Collection.

JUDAIC MEDALS

by ELI SEMMELMAN — Israel

1902 ENGLISH ZIONIST FEDERATION MEDAL

On the occasion of the Coronation of King Edward VII a silver medal was issued by the English Zionist Federation. Obverse: The portraits of King Edward and Queen Alexandria. In Hebrew translated: Edward VII King and Emperor and Queen Alex-



andria Below it in Hebrew: IN HIS AND OUR DAYS JUDEA SHALL BE REDEEMED Next the Hebrew and Christian Dates. Below in English: Struck by the English Zionist Federation on the occasion of the coronation of King Edward VII. On the truncation of the bust the initials R.N., surely the sign of the engraver who is unknown. Reverse: An angel is showing a group of Jews the way towards Zion. In Hebrew translated the words

of the Prophet Jeremiah Chapter 31 Verse 16, AND THERE IS HOPE FOR THY POSTERITY. On the upper right hand side of the medal is seen a village and farmers working in the fields. Above shines the sun and in it is written in Latin the word ZION. In the wings of the angel there is a Mogen David interwoven.

1892 MEDAL OF THE ORPHANAGE DIEZ, GERMANY

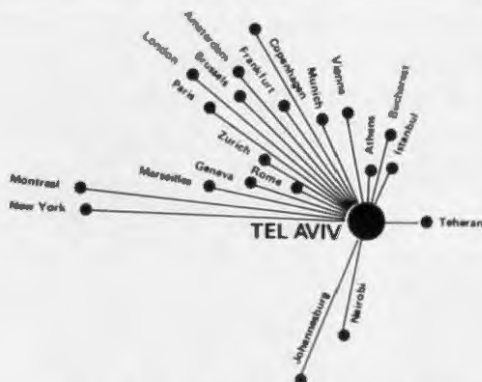
This is an extremely scarce medal of the German Orphanage of Diez, in the state of Hessen in Germany. Jews are known to have lived in Diez centuries ago. An Abraham of Diez was known in 1293. A small number of Jews lived in Diez, the last known census being 90 taken in 1925. In 1892, an orphanage was founded by A.D. Lahn. It contained beds for 40 boys, and was located at Schlossberg Str. 23. In 1935, the home was closed, and the children divided between the orphanages in Frankfurt and Koln.



The medal is of white metal composition, Obverse: is the orphanage home, translated from German: For the poor and orphans, a protecting home. On the ribbon on the ground, German Israel Reichs Orphanage Diez A.D. Lahn. Around the rim the same inscription.

The reverse translated: The German Israel Reichs Orphanage, to his friends and contributors with thankful acknowledgement Diez A.D. Lahn 1892.

The photos in both cases represent the actual sizes of the medals. The medals were photographed by Mrs. Leah Lifshitz.



10th ANNUAL STUDY TOUR TO ISRAEL

TOUR PRICE: \$1359.00 PER PERSON
Based on Double Occupancy
SINGLE SUPPLEMENT: \$184.00

YOUR TOUR INCLUDES:

- Round trip jet transportation VIA El Al Airlines New York/Tel Aviv/New York.
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- Extensive sightseeing program, plus services of English speaking guides.
- Full Israeli Breakfast and Dinner daily.
- Round trip transfer service between airports and hotels.
- Porterage of luggage at airport and hotels.
- All entrance fees and tips to sites visited.
- Gratuities for services provided.
- Special meetings with numismatists.
- All internal air travel within Israel.
- Boat cruise on the Sea of Galilee.
- Prices quoted are based on 1977 rates and are subject to change.

**10th ANNUAL STUDY
TOUR TO ISRAEL
MARCH 16 - 30, 1978**



A.I.N.A. at the A.N.A.

It has been a tradition for many numismatic organizations and specialty collector groups to conduct meetings during the annual convention of the American Numismatic Association. The convention was held at the Marriott Hotel the last week in August.



Seen at the head table at the A.I.N.A. breakfast (from left to right) Lena and Morris Bram, Yitzak Avni and Shmuel Aviezer.

Every seat in the room was occupied as President Morris Bram welcomed the more than one hundred members and guests to the complimentary Saturday breakfast, where bagels, cream cheese and lox, together with scrambled eggs made up the breakfast fare.

Guests of honor included Director General Yitzhak Avni of the Israel Government Coins and Medals Corp., Atlanta's Israel Consul Yuval Metser,

and Shmuel Aviezer, head of the bank of Israel's Currency Supply Unit.

Joining them were prominent figures in the busy area of Holy Land and Judaic Collecting, including publisher Arnold Kagan, Valley Stream, N.Y., author Sylvia Haffner; Officers of Israel coin clubs from all parts of the U.S. and Canada; and members of the AINA governing board.

Director General Avni discussed the future of Israel numismatics, pointing out that while temporary softness might overtake the market from time to time, low mintage commemoratives and the appeal of dated trade coins and official medals would assure an upward trend.



Shmuel Aviezer, seen in the exhibit room of the convention, standing in front of part of the Kagan-Meremba collection of the State of Israel coins and medals.

Next year will be highlighted by Israel's 30th anniversary as a sovereign, independent state, Avni noted, and the Bank of Israel is preparing a gold coin to mark this important occasion. "Revolutionary, a first in world numismatics . . . something of which we can and will be most proud", the director general said of this new commemorative.



Edward Schuman, of Miami, Florida, who was the educational speaker at the A.I.N.A. breakfast meeting.

Without providing firm details so early, the ICGMC head added with a twinkle of humor in his eye that while the new gold piece will be circular, its design would be without precedent in world numismatics.

Featured speaker for the AINA breakfast was board member Edward Schuman of Miami, Florida, who presented a color slide lecture on rare paper currency and related syngraphic items of Palestine. Mr. Schuman traced the history of the Holy Land from 1880 through 1948, discussed the economic conditions that existed and the monetary problems caused by the

shortage of currency. Color slides were shown of legal tender notes which circulated in the area under the Ottoman Turkish regime, the British occupational regime after World War #1, the only known specimen set of the Palestine Currency Board, as well as Egyptian Notes which were legal tender from 1916 through 1927. Also shown were slides of a complete set of the Anglo Palestine Bank Ltd. emergency check notes which were never issued. A well mixed group of syngraphic items were shown along with the slides of the currency which related to the times. Included were early bank checks drawn on Gold Napoleons and Turkish Piastres, certificates of deposit, receipts, as well as several other interesting related documents.

The breakfast ended about 10:30 A.M. and all agreed it was one of the finer events of the convention. Next year, Houston, Texas. Will you join us?



Board member Nathan Sobel, of New York, seen at the A.I.N.A. booth at the convention.

The Weizmann Story

November 9th, 1977 will mark the 25th Anniversary of the death of Dr. Chaim Weizmann. It is appropriate that the SHEKEL review the life of this illustrious person, and the two gold coins issued by the Bank of Israel in 1962, that commemorated the Tenth Anniversary of his demise.

Chaim Weizmann, for many years President of the Zionist Organization, and first President of the State of Israel, was born in November 1874, in the little town of Motol near Pinsk, White Russia.

Already in his childhood home, Weizmann was brought up in love for Judaism and the Land of Israel. While studying in Berlin, he joined the Russian Jewish Scientific Association, meeting-place of Zionist students from Russia, and in it the foundation of his Zionist thinking was set.

In 1904 he went to England, as lecturer at the University of Manchester. Quickly he acquired renown by virtue of his varied inventions and discoveries, and, because of their importance to the war effort, he was made Director of the Chemical Laboratories of the British Admiralty, from 1916 to 1919.

His most important political success was the Balfour Declaration, in which, in the very midst of the First World War, the British Government promised its help to set up a National Home for the Jewish people in Palestine. In political negotiations with all the factors which influenced the



**Sir Oswald Birley's portrait of Weizmann
(in his house in Rehovoth)**

country's destiny, he developed into a most wise and supple statesman, and was acclaimed the principal spokesman of the Jewish people in its aspiration to national existence. From 1921 onward — except during the period 1931-1935 — he was President of the Zionist Organization and strove for the partnership of all sectors of Jewry in the undertaking of reconstruction, by bringing into being, in 1929, the wider Jewish Agency, of which he became President.

In 1918 he laid the foundation stone of the Hebrew University of Jerusalem, in 1925 he inaugurated it.

Next to Dr. Chaim Weizmann's lifelong political and diplomatic work for the creation of the Jewish State,

the twin interests of Science and Culture were closest to his heart and an integral element of his humanitarian credo.

He believed that a Jewish Homeland in Israel should be linked to scientific knowledge. To this end, with the help of his friends in the Marks and Sieff families of England, he initiated in 1934 a Daniel Sieff Research Institute devoted to organic chemistry.

Ten years afterwards, a group of his well-wishers in America undertook

on his 70th birthday to raise funds for expanding that beginning into a broader research centre in the natural sciences, and so the Weizmann Institute of Science was officially inaugurated on 2 November, 1949.

From 1936, and thenceforth, he was at the very heart of the political struggle which, in 1948, brought about the establishment of the State. It was a natural continuation and a fitting conclusion of his life's work that he should be chosen first President of the State of Israel, and in that high office he served until his death on 9 November, 1952.

DETAILS OF THE COINS:

In 1962, to commemorate the Tenth Anniversary of the death of Chaim Weizmann, First President of the State of Israel, the Bank of Israel has issued a set of two gold coins, one with a denomination of IL50 and the other with a denomination of IL100.

DESCRIPTION OF THE COINS

- (1) **Obverse:** In the centre the emblem of the State, a seven-branched Menora between two olive-branches joined at their base by the words ISRAEL in Hebrew. Around, between two circles in relief, the nominal value in Hebrew letters: Fifty Israeli Pounds, and the years 1952-1962 in numbers and Hebrew letters. The inner circle is broken in its lower part by the word ISRAEL, in English at left and in Arabic at right.

Reverse: At the upper right within an incuse rectangle with rounded corners, a portrait of Weizmann looking to the left. The emblem of the State appears in the centre below, and to the left, within the rim, the name in Hebrew: Chaim Weizmann. The edges are milled.

- (2) **Obverse:** As number one, but with the change in the nominal value: One Hundred Israeli Pounds.

Reverse: As number one.

- (1) Metal: Gold 916 $\frac{3}{8}$ %
Diameter: 27 mm
Weight: 13.34 gm
Nominal Value: IL50
Quantity: 5941



- (2) Metal: Gold 916 $\frac{3}{8}$ %
Diameter: 33 mm
Weight: 26.68 gm
Nominal Value: IL100
Quantity: 5940

All coins are in proof condition and marked by a tiny Hebrew letter **ד** on the obverse, below the word ISRAEL.

The ALPH BETH Page

...Dedicated to the Beginner

by Edward Janis



Proof (Pr.) A coin with a mirror-like surface struck with polished dies on a polished planchet, for coin collectors. Commemorative coins of the State of Israel are marked by a tiny Hebrew מ.

Uncirculated (Unc.) A coin which has never been put into circulation. It is in perfect condition, showing no signs of wear or damage but not necessarily brilliant. Sometimes known as MS.

Extremely Fine (Ex.F.) No definite signs of wear but having a less desirable surface than an uncirculated coin.

Very Fine (V.F.) Showing unimportant signs of wear which do not affect the design or the inscription.

Fine (F.) Perceptible signs of wear, but still a desirable piece whose details are clear.

Very Good (V.G.) Definite signs of wear but not altogether unattractive, details still clear.

Good (G.) Worn, but design and inscription all clear.

Fair (Fr.) Quite badly worn, but still possible to identify.

Poor (P.) Less desirable than Fair, yet still possible to identify.

It is clear that prices vary with the degree of conservation of the coins as classified in this list.

Comment: Basically, this is a fair group of DEFINITIONS FOR THE BEGINNER. There are some wide differences of fine points that should be considered in grading, that are not included above. In the next issue I shall cover the Sheldon system plus some other nuances in grading that are delved into by the American collector.

I am unhappy with the lack of further clarification of the definition of a Proof. The mere addition of a "mem"

does not make it a proof any more than a "blumber" would make a bread "kosher Shel Pesach". A proof, because it is (or should be) struck under greater pressure should have a "wire edge". I know that this is more difficult to see in the early 5 IL commems with their convex surfaces. However, it is easy to tell the 1949 proofs in the pruta series. The 1, 5, and 10 proof pieces do have "wire edges". In addition, the edges are absolutely square and have no roundness. If you sandwich a 1 pruta proof with two regular issue coins, it appears (only because of its square edge) to be thicker. The field has a mirror finish and in the earlier strikes, the raised portions have a frosted surface. This, and other proof pieces, do not have to have a "mem" on it to identify it as a proof.

The official definition states that Uncirculated (Unc.) is "Sometimes known as MS." A coin can be tarnished and still be uncirculated. To be MS which means mint state. An uncirculated coin must be brilliant, without bag marks or thumb prints. It must be in the condition that it was as it came off the striking press.

Let's continue our Definitions for Beginners as outlined back in 1962 by the Israel Coins and Medals Co. Ltd. (now Israel Government Coins & Medals Corporation) in their publication Israel Numismatic Bulletin.

TOKEN

"A piece of metal or any other appropriate material issued as a limited medium of exchange by unofficial authorities such as commercial concerns, transport companies, municipalities, etc., at a nominal value greater than its commodity value. Not as with

Continued on Page 32

COINS OF ANCIENT ISRAEL

by David Hendin



On a recent trip to Israel I decided it was time for me to seek out some of the "coin" cities that I had not seen before. The "coin" cities are those that issued their own coins. Most of these "city coins" were issued between the late first and the middle third century C.E.

The city coins circulated in ancient Israel together with other coins of the area.

Cities such as Ascalon, Gaza, Caesarea, Jaffa and Tiberias are coin cities that are visited by most tourists, if only briefly.

There were two of the coin cities that I had not visited even during the year (1967-68) that I lived in Israel. I was particularly interested in seeing their remains: Sepphoris and Dora.

Sepphoris, or Zippori, was the largest and most important city in Galilee in the first four centuries C.E. The city was the home of many important talmudic scholars, including Rabbi Yehuda Hanassi, who compiled the Mishna in the second century.

The Romans called this city Diocaesarea, or city of Zeus. The earliest coins of Sepphoris were issued in 68 C.E. by Vespasian under the emperor Nero, and establish that Vespasian was governor as well as a general before he took the throne of Rome.

Driving in my brother's small auto, we turned off onto a small road about four miles northwest of Nazareth, in the Galilee. There is a kibbutz nearby . . . and



Coin of Dora with the bust of Doros, the city's legendary founder.

lots of winding, narrow dirt roads—without signposts. After asking directions from two or three kibbutznik tractor drivers — and finding nothing — we kept up the search. Then we noticed a barbed-wire fence surrounding a forest.

A closer look into the forest revealed a good deal of stone rubble, and a few small signs saying "*Preserve this historical site.*" This tipped us off to the fact that these few acres of unrestored ruins were the remains of ancient Sepphoris. This was confirmed by residents of a Monastery adjoining the land.

We looked around and found some potsherds and broken pieces of iridescent ancient Roman glass. But there was little but our imaginations to tell us that this was once the thriving capital of ancient Israel.

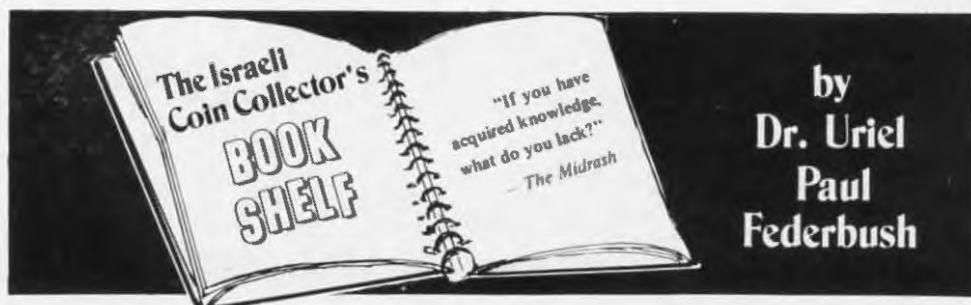
There was more to see behind a small hill near the beach of "*Hof Dor,*" also known as Tantura. When we arrived at the entrance to the beach after a hard day of driving we pulled our swimming suits out of the car and prepared for a refreshing dip at one of Israel's most beautiful beaches. It's about 18 miles south of Haifa on the coast.

While the wives swam, brother Ron and I hiked around to find the ruins of the ancient city of Dora, which in the 12th century B.C.E. fell into the hands of the Philistines.

Continued on Page 32



Coin of Sepphoris-Diocaesarea under Nero and Vespasian. Note the crossed cornucopias, a typically Jewish symbol.



With this issue we shall turn our attention to the fascinating field of Jewish medals and tokens. Historically this aspect of Judaica may be the most interesting numismatically, with the possible exception of coins of the Jewish Revolts. It illuminates important periods of the Jewish experience throughout the world both before and after the foundation of The State of Israel.

Perhaps the most prolific and informative writer and researcher on the subject is Daniel M. Friedenberg. He has written three books on the subject which are listed below. No collector should be without them, with each book being more incisive and interesting than its predecessor.

Mr. Friedenberg was until June 30, 1977, the Curator of Coins and Medals of The Jewish Museum of New York. He was continuing a family tradition, begun by his father Samuel, whose donation formed the nucleus of the Museum's collection. Not only was the position a non-paying one, but he had over the years spent a vast amount of his own money in acquisitions for the Museum, amounting perhaps to an amazing \$200,000.00. His contribution was even in excess of that of his father. Notwithstanding all this, the Museum, perhaps due to financial exigencies, had the collection appraised. Furthermore, no assurances could be elicited

from the Museum's leadership or that of its parent body, The Jewish Theological Seminary of America — that the integrity of the collection would be respected and maintained. It was at that juncture that he felt that he had no alternative but to resign. Doubtless his will prove a severe loss to the Museum, and to Jewish numismatics.

Friedenberg's achievements in the field are substantial as evidenced by his books that can teach us all a great deal. He feels that his real accomplishment has been to serve as a 'bridge' between the older generation of collectors who approached the subject from a dilettantish point of view, and the newer professional group who study the subject scientifically as art history.

According to Friedenberg, the very beginnings of the Jewish Medal were in the 15th century, with only about two dozen appearing before the year 1800, and three to four hundred before the year 1900.

Great Jewish Portraits In Metal edited by Daniel M. Friedenberg (New York: Shoken Books for The Jewish Museum, 1963). Hard Cover. 143 p.

This is a partial catalogue of the collection of medals and plaques assembled by Samuel Friedenberg. Several well known artists were commissioned to execute many of the items. The collection is divided ac-

according to different areas of achievement such as Philosophy and Religion; Law; Business and Finance, etc. The last section is titled "Historical Medals," spanning the period from 1852 to current times.

The excellent and informative foreword by the noted Jewish historian Cecil Roth, is an illuminating capsule history of the Jewish Medal. Many famous classic Jewish medals are illustrated in the margins.

Furthermore, an interesting section describes the way that the collection was built, with many items coming from Europe in the aftermath of World War II.

Friedenberg wanted to emphasize, through the collection, the Jewish contributions to world art and culture, a contribution that was greatly in excess of the Jewish proportion in the general population. He wanted to make this emphasis shortly after the conclusion of a disastrous war in which Jews were referred to as *Untermenschen* by the Nazis.

Jewish Medals — From the Renaissance to the Fall of Napoleon (1503-1815) by Daniel M. Friedenberg (New York: Clarkson N. Potter, 1970) Hard Cover. 152 p.

This study covers the period 1503-1815, the latter date being the year of Napoleon's fall from power.

The book chronicles, through the Jewish medal, the entrance of Jews into the mainstream of life and culture of the forming nations of Europe. It contains chapters on Anti-Semitic Medals; Medals of Jewish Emancipation (a slow process at the time); as well as medals commemorating Jewish personalities and activities. Especially interesting is the discussion of what is by many considered one of the greatest and most beautiful Jewish medals of all time, that of Gracia Nasi. The end of the book contains a catalog of medals which is most useful.

The volume covers the earliest and most interesting period of the Jewish Medal, and is a treasure trove of fascinating information.

Jewish Minters and Medalists by Daniel M. Friedenberg (Philadelphia: The Jewish Publication Society of America, 1976) Hard Cover. 131 p.

This is Mr. Friedenberg's most ambitious undertaking. It crystallizes the knowledge he has amassed over a period of twenty five years, and we are fortunate to be able to share in it. The book is beautifully written and produced, containing excellent illustrations.

The author points out that from the Bar Kochba Revolt in 135 C.E. until the coinage of Israel in 1948 there were no coins issued by a Jewish authority. However, during this period Jews were active in various areas of minting. This study highlights the influence and impact of Jews on world coinage and medal making.

The discussion of "Jewish Minters" ranges from Jewish Kingdoms after the Second Revolt; the Moslem period; medieval Europe; to recent times. Another section covers "Jewish Medalists" from the fifteenth century to the present medalists of Israel.

The information presented is encyclopedic and unique. However, where the author is not convincing is in his attempt to trace the evolution of Jews from being involved in the minting process to being influential in the economic systems of Europe as Finance Ministers.

It was most gracious of Mr. Friedenberg to meet with me and make me more conversant with the philosophy and purpose of his work. It was most rewarding to visit a portion of his Judaica collection and browse in his library. However, whatever the opinions that appear in this review are mine alone.

The Jewish Legion Medal

The outbreak of the First World War stirred in every Jew living in what was then Palestine the strong presentiment of a new dawning of nationhood. Turkish overlordship would be ended, the sovereignty of Israel, as it had begun in the days of Joshua, might be restored. And young Jews throughout the Land remembered the words in the Book of that great commander (Joshua II, 3): 'Every place that the sole of your foot shall tread upon, that I have given unto you',

It was in that hope and in that determination, translated into modern terms, that, in March 1915, some seven hundred young, and some not so young but no less resolute, Palestinian Jews were formed into the Zion Mule Corps. Under the command of Colonel John H. Patterson, the Corps served devotedly in the thankless campaign on the peninsula of Gallipoli, keeping the front-line supplied, suffering casualties, winning awards.

After Gallipoli, its surviving members were integrated, with almost as many more Palestinian Jews, into a fighting unit of the British Expeditionary Force, to become, in August 1917, the 38th battalion of the Royal Fusiliers, with Colonel Patterson once more in command; that battalion of a thousand volunteers then took full combatant part in the expulsion of the Turkish troops from Palestine by General Allenby's victorious Army. In the concluding stages of the great northward thrust, the 38th battalion was joined by a 39th battalion recruited in

the United States, and, now in the upsurge of Jewish enthusiasm and expectancy aroused by the Balfour Declaration, there was a final reinforcement of this remarkable Jewish contribution to the Allied battle-strength in the raising of a 40th battalion. This third unit, made up again of eager men of the Yishuv, and among whose officers was Major James de Rothschild, very symbol of the new Israel, had the merit of seeing action in the conquest of the north.

With hostilities at an end, the battalions were merged into a formation under the proud title of the First Judeans; its commanding officer was Colonel Eliezer Margolin of the 40th battalion, once an immigrant farmer in a Palestinian village and afterwards a distinguished Australian officer on the Western front. Its emblem, in frank and fitting acknowledgement, was the Star of David.

If, with sad inevitability, conditions and developments in Mandated Palestine led to the disbandment of the First Judeans, that contingent left behind it, as an imperishable memory, a record of gallantry in the field, a nominal roll of almost ten thousand Jews vowed to the causes of freedom and Redemption, and the personal, as well as the military, beginnings and traditions of the Hagana, the Jewish Brigade in the Second World War, and, today, the Defence Forces of Israel. It had richly and proudly earned the right to be counted in the

vanguard of the makers of the Third Jewish Commonwealth.

In the illustrious catalogue of the inspirers and soldiers of the First Judeans, the Jewish Legion as they deserve to be called, Israel inscribes, in grateful homage, the names of such of its sons as Vladimir Jabotinsky, Pinhas Rutenberg, Joseph Trumpeldor, Itzhak Ben-Zvi, Berl Katzenelson, David Ben Gurion and Levi Eshkol.

DESCRIPTION OF THE MEDAL

Obverse: The picture of a Jewish soldier, as portrayed by the painter Nahum Gutman, which appears in a collection of drawings of the War of Independence, entitled 'That is how they were'. Around it the phrase 'Armed vanguard of Israel's sons' (Numbers, 32, 17), in Hebrew on the left and in English on the right.

Reverse: The three emblems of the Jewish battalions, with the title 'First Judeans' in Hebrew and English and the years '1917-1967'.

On the edge: The number of the medal, the emblem of the State, and the words 'State of Israel' in Hebrew and in English and on the silver medals 'Sterling' 935.

Designed by Shamir Brothers, Tel Aviv.

Struck by S. Kretschmer and Sons, Jerusalem.

DETAILS OF THE MEDAL

Metal	Diam.	Weight	Quantity
Bronze	59 mm	88 g.	3,000
Silver 935	45 mm	48 g.	2,000



New Membership Incentive Announced

A limited number of Kagin catalogs of ISRAEL'S MONEY & MEDALS 1948-1973 will be used in a membership drive to attract 500 NEW members to A.I.N.A. If a member recommends a person for A.I.N.A. membership, we will send to him or her with our compliments a copy of this book. We will also include a copy of the book for the new member . . . 1000 copies of this book are set aside for this purpose, so don't delay. This offer is good while the allotment of books lasts. A.I.N.A. Clubs . . . Sign up your members. The club copies can be used for the library or whatever purpose you wish.

Hanukkah Coin 5738-1977

*Our feet shall stand within thy gates, O Jerusalem.
Jerusalem is builded as a city that is compact together.*

PSALM 122, 2-3.



The Hebrew word, Hanukka means 'dedication' and the Hanukka Festival (the Feast of Lights) commemorates the re-dedication of the Temple by Judah Maccabee in the year 165 BCE after his victory over Antioches Epiphanes. Judah Maccabee and his men found the Temple desecrated and the oil for its lamps defiled by the Greeks. The legend has it that they discovered a small quantity of ritually pure oil in a little jar still closed with the seal of the High Priest, just enough to light the lamp for one single day. Miraculously, the oil lasted eight days, long enough to prepare a fresh supply of pure oil, and this enabled worship in the Holy Temple to continue without a break.

Ever since, the Festival of Lights is celebrated every year by lighting Hanukka candles for eight successive days in thanksgiving for the miracles

and the feats of bravery of those times.

When the people in the Dispersion lived through centuries of oppression and persecution, for every Jewish home the candles were a reminder of the heroism of the few in their battle against the many. Their light reflected the longing to emerge from the darkness of Exile to the light of national redemption. Theodor Herzl relates in one of his essays that the Hanukka lights always kindled in him a powerful feeling of his belonging to the Jewish people.

Thus the candles symbolize victory in the war against the bondage of an alien rule, in the fight against surrender to an alien culture, a people's struggle for the freedom to lead its life according to the precepts of its faith and its ancient customs.

It is a bounden duty and an important one to "proclaim the miracle" and make it known, and that is why the Talmud laid it down that the Hanukkah lamp should be put outside the entrance to the house or, in case the dwelling is high up, in the window so that it can be seen from the street. Later on, the rabbis permitted the lamp to be lit inside the house, if it endangered the Jews to show themselves openly, but the custom itself must on no account be given up. The fervour with which Hanukkah was observed is to be seen from the mediaeval injunction, "Even he who draws his sustenance from charity should borrow, or sell his cloak, to purchase oil and lamp and kindle the lights."

Hanukkah lamps at first were made in the shape of shallow, covered bowls with eight small spouts where wicks were inserted, and a neck or aperture in the middle of the cover through which to pour in the oil. It was only in the 13th century that Hanukkah lamps made of metal began to appear, with a panel at the back, generally triangular in shape, which could be hung on the wall. Later, Hanukkah lamps were made that stood on a pedestal base, like the candelabrum in the Temple.

In Israel it is now the custom to erect large Hanukkah candelabra on the roofs of synagogues, schools and public buildings, with electrically lit "candles" that spread the light of the Feast of Lights far and wide. In Israel Defence Force camps and outposts, Hanukkah lamps are frequently devised extempore from various items of arms or munitions.

In Israel and the diaspora the old custom is still observed of distributing "Hanukkah coins" to the children.

The Hanukkah lamp that appears on the Hanukkah coin this year is one from Jerusalem and it was chosen in order to mark the ten years that the city has been reunited.

It dates from the beginning of this century. The back panel is made of silver and copper-work on a sheet of brass. Inscribed in silver letters on the brass are the words, 'This is the dedication of the Temple. Rifka Paradis, Jerusalem.' A Shield of David stands out in relief on the upper part of the panel, with the word 'Zion' inside it in silver letters on a copper ground. The front of the lamp is bordered with a semi-circular band of brass, cut out with eight holes for the small cups of oil.

DESCRIPTION OF THE COINS:

Obverse: In the center, a Hanukkah Lamp from Jerusalem, 20th century from the collection of "Museum Ha'arets" in Ramat Aviv. The words in Hebrew: Hanukkah from Jerusalem 20th century.

Reverse: The nominal value, IL 10, the word "Israel" in Hebrew, Arabic and Latin characters, the date 1977, and the Hebrew letters for the year 5738.

Design: "Roli" (Rotschild and Lipman)
Tel Aviv

Reliefs: Sh. Kretchmer and Sons

Minted: Government Mint, Jerusalem

DETAILS OF THE COINS:

Face value: IL 10/Metal: 75% copper;
25% nickel/Diameter: 34mm/
Weight: 15g.

Description	Price per coin
BU, mintmarked with the Star of David, Smooth edges	\$ 5.00
Proof, mintmarked with Hebrew ('mem') Milled edges	\$10.00

Prices includes shipping insurance and handling. New York State resident must include appropriate sales tax.

South Jersey INS Holds Open House — Installation



The Israel Numismatic Society of South Jersey held an open house meeting the evening of August 4, just preceding the three-day Garden State Numismatic Association coin convention in Cherry Hill, N.J.

The Thursday meeting at 8 p.m. was held in the convention headquarters, the Cherry Hill Hyatt House on Route 70, and visitors to the convention were made welcome.

The GSNA convention was scheduled for Aug. 5, 6 and 7 with 100

dealers manning the bourse, and exhibits to show to the public.

The incoming INSSJ officers were installed by Morris Bram, New York, president of the American Israel Numismatic Association. The new officers include Edward C. Adleman, president; Eric Baelen, vice president. Lou Ann Tarnow, secretary, and Robin Sue Landsburg, treasurer. The new executive board includes David Pollack, Robert Weitz, Warren Weiner and Edgar Wolf Jr.

Jewish Minters & Medalists

DANIEL M. FRIEDENBERG

This richly illustrated volume presents a pictorial history of Jewish coiners and medalists in the two thousand years following the destruction of ancient Judea. The first part of the book deals with the role of Jewish moneyers, minters, and mint masters in medieval Europe and under the rule of Islam. The second part takes up the story of Jewish medalists from the eighteenth century to present times, and includes the work of such prominent contemporary artists as Chaim Gross, Jacques Lipschitz, William Zorach, Ben Shahn, and Leonard Baskin. A special section is devoted to the production of medalists in the State of Israel, including Boris Schatz, founder of the Bezalel School of Arts and Crafts in Jerusalem; Miriam Karoli; Rothschild and Lippmann; and Alex Berlyne and Jean David.



The author

Daniel M. Friedenberg is Curator of Coins and Medals at the Jewish Museum in New York City and a Fellow of the American Numismatic Society. He is the author of *Great Jewish Portraits in Metal* and *Jewish Medals from the Renaissance to the Fall of Napoleon (1530-1815)*.

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Club News from Club Newsletters

This issue of **THE SHEKEL** features an expanded section on club news. The material is taken from the many INS bulletins received in the AINA office during the past couple of months. Editing is done to cream the items of most interest for publication. We invite all INS clubs to make use of this section by sending in promptly newsworthy events that have taken place at your meetings.



WESTCHESTER ISRAEL NUMISMATIC SOCIETY

A recent program of W.I.N.S. was a talk by Herb Kriendler on "The Grading of Ancient Coins." This has been a vexing subject to many collectors. Ample literature and photo guides are available for the collector of modern American coins but the grading of ancient coins seems much more obscure and subject to whim. Since the value of a coin is so dependent upon grading it is important to know what is being offered. You have straight information from Herb as one of the leading American dealers in Jewish Numismatics.

Also discussed were the season of Rosh Hashonah — the New Year. Coins, medals, and tokens — modern or ancient — having to do with New Year and showing any of the symbols connected with the holiday. And the Shofar is one of the outstanding religious symbols of Judaism. Despite its importance it has never been used on any ancient Judean or modern Israeli coin or medal. Why not? This is a rhetorical question and provoked a discussion and possibly produced some answers.

ISRAEL NUMISMATIC SOCIETY OF CENTRAL JERSEY

A recent program was a slide presentation narrated by Andy Rosenblum and prepared by G.S.N.A. entitled a Survey of Coins. Many ancient and medieval varieties were shown. Our thanks to Andy and G.S.N.A.

A recent evening was devoted to an open forum where the membership expressed its preference for future meetings. If you were not there, your ideas were not heard.

However, it is never too late. Should you have any strong feelings about this subject, write to us.

The following programs were suggested and adopted:

1. A joint meeting of all INS clubs of N.J. in September.
2. An auction meeting to be held in November.
3. In order to bolster our sagging finances a donation auction to be held in the near future. The proceeds of this auction would accrue to the club. Items not exceeding \$3.00 in value to be solicited soon.
4. Willing members should prepare mini-talks (5 to 10 minutes) in their field of expertise or interest. These could be given at any meeting when no outside speaker is available. Thus no one person would be responsible for a whole evening's program on short notice.

ISRAEL NUMISMATIC SOCIETY OF QUEENS

The INS of Queens recently heard Edward Janis discuss 2000 years of Jerusalem Coinage. A most interesting and informative subject. Refreshments, exhibits and discussions of varied numismatic topics make for informative and interesting meetings. Guests are always welcome.

ISRAEL NUMISMATIC SOCIETY OF ILLINOIS

A recent program was given by David Schecter, "The Collecting of Judaica." He explained, this broad field included the collecting of books, ketubbahs (marriage contracts), torahs, yads (torah pointers), menorahs, collection boxes, spice boxes, tephillin (phylacteries), dreidls (trendels), talises, talis bags, etc. etc. . . . Toward the numismatic field, there is the collecting of Israeli and Judaic coins, medals, tokens, paper money and amulets. These include ancient Jewish coins, Palestine and modern Israel coins and medals, shekel medals (Gorlitz shekels), Crusader coins of Jerusalem, 11th and 12th century coins of Poland produced by Jewish mintmasters, the "Jehovah" coins of Denmark, Norway and Sweden, the Judaic medals of the French mint, U.S. Civil War "KOSHER" Felix Dining Saloon token, coins and medals of medieval Europe with Hebrew words, and, of course, the many hundreds of medals and tokens that have been issued in recent times. The stamps of Israel and the stamps of other world countries that feature Jewish personalities are very popular collectibles . . . Dave's program on Judaic Collecting, which included a display of part of his collection of coins and medals and books, etc., was presented in an orderly and scholarly manner that included the entire field.

ISRAEL NUMISMATIC SOCIETY OF GREATER MIAMI, INC.

The educational program was given by President Sidney Olson. He showed collections of the early Palestine tokens that were used both for trade and for internal use in some of the early organizations as early as the 19th Century in Palestine. This is also a very interesting area for collecting. Inasmuch as many of them are very scarce and it is almost impossible to get complete sets. He recommended that one look into collecting a type set of these because they do come up for sale.

A couple of months ago we had an auction for the benefit of the Israel Emergency Fund and, at some time during the bidding, we thought war would break out among the bidders. Nonetheless, it was all in good fun and we did raise \$725.00 for the Israel Emergency Fund.

ISRAEL NUMISMATIC SOCIETY OF SAN GABRIEL VALLEY OF CALIFORNIA

Recent programs included a talk by Milt Fishgold. His topic being "Jerusalem, Then and Now." Milt did a lot of research to present his very interesting and educational program. Donna and Michael Sims also gave a talk on the recent 9th Annual AINA Tour to Israel.

A recent bulletin discusses "Chicken Soup" or Jewish Penicillin — Hot chicken soup was the panacea for all illnesses, the elixir of life, the first and the last resort. The humble chicken was our family's bluebird of happiness . . . One of the classic stories which has survived to this day, was about the mother who bought two live chickens. When she got home she discovered that one of the chickens was sick. She did then what any woman with a mother's heart would do — she killed the healthy chicken, made chicken soup, and fed it to the sick chicken.

ISRAEL NUMISMATIC SOCIETY OF MASSACHUSETTS

A recent speaker at the INS of Massachusetts was James Clapp, an expert on ancients, who spoke on "The Kings of Israel and their Coinage." Mr. Clapp has talked to us on two previous occasions and has received a warm hand for his knowledge and presentation of ancient Jewish coinage.

The Numismaquiz was conducted by Ed Katz on the first Season's Greetings (New Year's) token. You can find information on this token in your Kagin and Haffner catalogs.

ISRAEL NUMISOCIETY OF BROOKLYN

Recent program included Moe Weinschel who delivered an excellent and informative discourse on the Care and Cleaning of Coins and Medals. After strongly stressing the inadvisability of cleaning coins, Moe explained under what circumstances such cleaning might be acceptable. Moe then accepted solid numismatic material from the members, and using the array of cleaning paraphernalia he had brought for display proceeded to return these items to their former brilliance.

ISRAEL NUMISMATIC SOCIETY OF CLEVELAND, OHIO

A recent program for the I.N.S. of Cleveland was "Israel Errors & Varieties, Part I" by that prolific preparer of AINA slide lectures, Stanley Yulish. This is the sixth audio-visual presentation which Stanley has provided for the AINA Slide Library. It was an extremely interesting and educational evening.

ISRAEL NUMISMATIC SOCIETY OF LOS ANGELES

We were again honored by the appearance of Mr. Abe Kosoff as our principal speaker. Mr. Kosoff presented the program at our first meeting and he graciously accepted our invitation to speak again at this, our Anniversary.

Cliff Roth presented a short resume of past "Subject of the Evening" programs, special refreshments were prepared by Lillian Allfie.

Many of our members attended the 86th Anniversary Convention of the American Numismatic Association in Atlanta, Ga.

ISRAEL NUMISMATIC SOCIETY OF TIDEWATER, VIRGINIA

Mr. George Gilbert of New York, a member of the Board of the American Israel Numismatic Association, and also Editor of

COINS OF ISRAEL

Continued from Page 21

Quite a bit later this port city was annexed by Alexander Jannaeus, who actually acquired it by negotiation rather than war. Pompey later conquered the city and returned it to earlier owners. Dora apparently remained free under the Herodian rulers until it was annexed to the province of Phoenecia in the second Century C.E.

Today, from the beach at Dor, there is no hint of the fascinating ruins that lie only a few hundred yards away beyond the small hill. There are the remains of the ancient harbor, jutting into the Mediterranean, as they have for thousands of years. There are also the interesting remains of a fortress.

The first coins of Dora were issued in 63 B.C.E. and continued until the reign of Caracalla.

the "Shekel," which is the official publication of A.I.N.A. was a recent guest at the INS of Tidewater, Virginia.

He showed a very interesting film—with sound — of the 1977 A.I.N.A. Study Tour of Israel. We also heard some of the fascinating background of the "Shekel" which was very newsy and informative.

ISRAEL COIN CLUB OF LOS ANGELES

Recent programs included talks on the Arab Boycott by Mel Levine; Reconstruction of Ancient Musical Instruments from Symbols on Jewish Coins by Cyril Magnus; and a talk by Owen Wagner on the 1958 Proof Five LB. Menorah Coin, Genuine or Polished. He explained in detail how to recognize the true Proof coin issued in the absence of the "Men" mintmark.

The ALEPH BETH Page

Continued from Page 20

coins, there is no legal obligation to accept a token as a legal medium of payment."

Comment: A token may be issued by an official authority. That clad quarter and clad dime that you have in your pocket which has outer layers of copper nickel (.750 copper, .250 nickel) bonded to a core of pure copper has a greater value than its commodity value, is, as most of the current metallic currencies of the world, only *tokens*. The definition as published in the *Israel Numismatic Bulletin* assumes a commercial use as a store card or telephone token, bus token, "good for" food tokens, etc.

The accepted American definition further enlarges the meaning of a token as a piece of metal (or other appropriate material) having a specific message such as *Vote For* (political token) or *New York World's Fair* (a souvenir or keepsake) or other items whose possession does not entitle the holder to receive specific goods or services. I have therefore called the IGCAM *Seasons Greetings* items medalets (under the Israeli definition) but they are really tokens.

We next examine the official classification of the condition of coins.



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